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*Apostolical Preaching considered, in
an Examination of St. Paul's Epis-
tles; by the Rev. J. B. Sumner, M.A.*

ON ELECTION.

(Continued from page 341, and con-
cluded.)

It appears to me that there are two criteria by which the truth of that interpretation of these expressions in St. Paul which refers them to the election of the Gentiles, may be very fairly tried. First: if it was really this election which the Apostle had in view, and was principally anxious to enforce, then we shall expect to find it most strongly urged and most clearly stated to those churches where the Jewish converts were most numerous, and the peculiar circumstances of the Jewish nation most familiarly known. The Jewish religion was, of course, best understood in Asia; and the Jewish converts were most numerous at Rome; and, accordingly, the Epistles to the Romans and Ephesians furnish us with the only passages which can be thought to make any thing like a plain declaration of this doctrine; that to the Ephesians, moreover, being generally considered as not addressed to this single church alone, but to all those of the Roman provinces of Asia, among which the authority of the Jews might be supposed considerable, even if it were not proved so by the errors which they succeeded in propagating on the subject of the observation of their law. To the Grecian churches St. Paul is nearly silent on the subject, and only alludes in the most general way to their being called to the knowledge of God; a silence which pleads as strongly as any negative argument can be said to do, when

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it is remembered that the Epistle to the Philippians was written at the same time with those to the Ephesians and Colossians, in which the union of the Jews and Gentiles in the worship of the same God makes so prominent a feature. Neither do we trace the doctrine of personal election in the Epistle to the Hebrews. To acquaint them that they were "elect of God," as a nation, there was no occasion; they had always prided themselves too much on the distinction; and they are *not* told that they were individually chosen by him to salvation out of the wreck of their countrymen by an irrevocable decree or eternal purpose, which it is reasonable to believe they would have been, if it had been either true in fact, or important in doctrine.

Secondly, if the passages usually alleged from St. Paul, to prove the doctrine of personal election, were written by him in allusion either to the election of individuals, in so peculiar a manner as the first Apostles of Christianity were chosen, or to the election of the Gentiles into the Church of the true God; then it will follow, that in proportion as individuals ceased to be chosen in that special manner to fulfil the divine purposes, and in proportion as the calling and conversion of the Gentiles ceased to be extraordinary, when indeed the church was composed of them alone, the subject of election will also cease to be insisted upon and taught by the early Christian authors. The facts exactly correspond with this expectation. Among the canonical writers, it is but vaguely alluded to after the destruction of Jerusalem: and in the writings of the fathers we find little authority for the doctrine, and not a

single passage which is not reconcilable with that interpretation of St. Paul, for which I have contended. Those writers who are clear and sound in the fundamental articles of the Christian faith, are silent, or nearly so, on the subject of the election of grace, which some of them must have often heard from the instructors of their early youth,* and, therefore, have understood in its just and primitive signification. And they, where they introduce election at all, use it, like St. Paul, as an incentive to holiness. So Clement to the Corinthians, "Let us go to him with a sanctified heart: *influenced by the love of our gracious and merciful Father, who hath made us by election his peculiar people.*" It is notorious, and has been largely proved, that this Calvinistic tenet was not held, except by those who were reputed heretics, for four centuries, and that the term *election* grew into disuse as Christianity gradually became more and more widely diffused: till it was at length involved with questions of fate and free-will, which in truth belong to natural religion, and the phraseology of St. Paul was adopted to strengthen the opinion ultimately espoused by St. Austin† in the fifth century.

These circumstances are not only intelligible, but strictly natural, if

* Milner states this with regard to Justin Martyr, and Irenæus in particular; but makes a different conclusion. Vol. i. p. 201 and 271. The testimony of Irenæus is very cogent: because he argues elaborately against those who represented one class of mankind as incapable of salvation, and another as certain of it, as perverting the nature of the Gospel, and nullifying the calls to repentance it contains. This is of great weight, from a writer who appeals to the succession from the Apostles for the accuracy of his interpretation of Scripture: it evidently never entered his mind, that such a distinction between mankind could be justly derived from any part of the sacred Canon.

† It is quite impossible to account for the authority which this Father has enjoyed, and still maintains, on any common principles; or to understand why St. Austin against the Manichees, might not be consistently quoted to refute St. Austin against Pelagius.

St. Paul speaks of the calling of the Gentiles; but supposing him to declare the universal plan of God's dealings with mankind, I know not how the decay of the doctrine can be consistently explained.

Bishop Butler, in his *Analogy*, has a powerful argument to this effect: that if, upon consideration of religion, the evidence of it should seem to any persons doubtful; yet even this doubting concerning religion implies such a degree of evidence for it, as, joined with the consideration of its importance, unquestionably lays men under the obligations to have a dutiful regard to it in their behaviour. On the same principle, it may be justly argued, that if there is a bare possibility of the doctrine of election being founded on a wrong interpretation of St. Paul's words, that doctrine ought not to be made a subject of instruction to a Christian congregation. And that such a possibility has been made out, must, at least, be admitted, after the review which I have taken of the very questionable circumstances under which that doctrine appears, or is supposed to appear, in two of St. Paul's Epistles. When this is considered, and joined to the certainty that the Apostle could lay no important stress upon a subject which he so rarely, and almost incidentally, introduces, in direct opposition, as will be fully seen, to his practice on the grand articles of a Christian's faith, I cannot help expressing the most unaffected surprise that any minister should conscientiously think himself bound to make this a leading point in the course of his public instruction. For that every individual should be led to suppose that he can come to salvation, if he will, without the counteracting clause, that he cannot *have grace to will*, without God's special decree; cannot be prejudicial, even if it be found untrue, when "the secret things of the Lord our God" are disclosed:—but that a single individual should be induced to despair of grace and of salvation, must be of the deepest importance in his sight, who "willeth not the death of a sinner." So it is safe in practice, even

if it should be thought unsound in speculation, to inculcate, with St. James, that "God giveth to all men liberally:" but how is it possible for a weak brother, who believes in election as a general truth, but humbly doubts concerning his own, to fulfil the prescribed condition, and "ask in faith, nothing wavering?" It is no less practically safe to teach that all shall be rewarded according to their works; and so our Saviour must have thought when he repeatedly described the day of judgment in a mode which defies any other interpretation; while, on the contrary, to leave an impression that works have no concern with any man's salvation, is a kind of sophism, which the illiterate cannot be expected to unravel; and though in one sense it is the truth, it is by no means the whole truth of Scripture. In short, the dangers arising from the doctrine of predestination, under any of its modifications, are so practical, so plain, and so favoured by the slothful and self-excusing principles of human nature, that it ought to be read in St. Paul with the plainness of the command to believe in Christ, or to love our neighbour, before it is inculcated to a congregation. It matters not that a pious Calvinist disclaims the natural results, or an acute disputant can explain them away: it is notorious that the illiterate enthusiast believes, and the sinner flatters himself with expecting, that, if he is one of the elect, he shall some how or other be finally snatched out of the fire: and if he is not, that no exertions of his own can ever avail. Thus the real conclusion and the practical evil of the doctrine of election meet together.*

* I do not consider this as a matter of argument, but of historical experience. The passage in Burnet is often referred to: "The Germans soon saw the ill effects of the doctrine of decrees. Luther changed his mind about it, and Melancthon wrote openly against it; and since that time the whole stream of the Lutheran churches has run the other way; but both Calvin and Bucer were still for maintaining the doctrines, only they warned the people not to think much about them, since they were secrets that men could

Let the preacher, before he ventures upon this deep subject, consider at once the seductive nature, and the tremendous consequences, of such an error. How far these consequences may redound upon himself, will depend, no doubt, upon the "necessity," which conscientiously, and in the sight of God, he feels "*laid upon him*" to inculcate this as the doctrine of the Gospel. But before he defends his practice upon St. Paul's authority, let him consider that St. Paul ad-

not penetrate into. Hooper, and many other good writers, did often exhort the people from entering into these curiosities; and a caveat to the same purpose was put into the Article about predestination." On Reform. part. ii. p. 113.

Luther, in his answer to Erasmus's Diatribe, certainly maintains, in strong terms, the absolute decrees of God. But experience afterwards taught him the wisdom of using great moderation on this head. See his letters, particularly one to Caspar Ag. which is translated by Milner, vol. v. p. 514.

In the year 1657 Baxter wrote, "One objection I find most common, in the mouths of the ungodly, especially of late years: they say, we can do nothing without God, we cannot have grace if God will not give it us; and if he will, we shall quickly turn: if he have not predestinated us, and will not turn us, how can we turn ourselves or be saved? It is not in him that wills, nor in him that runs. Thus they think they are excused." Call to the Unconverted, Preface, xxii.

Whitefield in several places candidly acknowledges that many of his followers had wrested his doctrine to their own destruction, and that he grew cautious, which he had not been thirty years before, "of dubbing people converts too soon". Eighteen Sermons. Several excellent papers have also recently appeared in the Christian Observer, strongly exemplifying the dangerous consequences of Calvinistic theology. The writer of one says, "Election and final perseverance were the never-ceasing topics of all the conversations and sermons I formerly heard; and, indeed, they were soon the only topics of a religious nature that I could endure. Then my mountain of self-sufficiency stood so strong, I was a stranger to self-examination, and, of course, knew not what manner of spirit I was of. A contention and strife about words suited my then unsanctified temper: and if ever one man was disposed to make another an offender for a word, it was myself." Ob. February, 1815.

dresses as "the elect of God," persons who were his only worshippers in large districts, or even extensive nations; persons who had been called to the knowledge and faith of Christ from the actual exercise of idolatry and habits of the grossest wickedness, by which they were still surrounded on every side; persons who had relinquished, for the sake of the Gospel, the religious worship in which all the rest of their countrymen were persevering: lastly, persons who for the same object had given up their kindred and their father's house, and were either suffering, or destined to suffer, the severest privations and the heaviest loads that pain or imprisonment can lay on nature; and who, if they did not believe themselves especially favoured and beloved by God, were indeed "of all men most miserable." It is our inestimable privilege, that there is nothing similar to circumstances such as these in the situation of modern Christians: and genuine imitation does not consist in borrowing detached expressions, but in applying them to the cases and circumstances in which they were employed originally.

Address of the Right Rev. Bishop HOBART, delivered to the Convention of the Protestant Episcopal Church in the State of New-York, on Wednesday, the 21st of October, 1818.

My Brethren of the Clergy and Laity,

THE attendance at this Convention of so large a proportion of the Clergy, and of so numerous and respectable a delegation from the Laity, may be regarded as a gratifying evidence of an increasing zeal for the interests of our Church.

It is my duty, in pursuance of one of the Canons, to lay before you a view of my official acts since the last annual Convention.

In the month of June last, I visited the Church at Windham, Greene county, and also performed divine service at Catskill, Athens, and Hudson.

In the month of July, I visited the Church at Yonkers, Westchester county, which has recently, in the interior, been repaired and altered in a very handsome manner.

In the month of August, I visited Christ Church, Ballston-Spa, and the Churches at Milton and Charlton, Saratoga county; Trinity Church, Utica, Oneida county; St. Paul's Church, Turin, on the Black River, Lewis county; St. Paul's Church, Waddington, on the St. Lawrence, and the Church at Russel, St. Lawrence county; Trinity Church, Fairfield, Herkimer county; St. John's Church, Johnstown, Montgomery county; and St. George's Church, Schenectady; and also performed divine service in the course of this visitation, in Lowville, Lewis county; and Ogdensburgh and Potsdam, St. Lawrence county.

In the month of September, I visited the Churches at Duaneburgh, Schenectady county; Paris, and the Oneida Castle, Oneida county; Manlius, and Onondaga, West-Hill, Onondaga county; Auburn, Cayuga county; Geneva, Pultneyville, Canandaigua, Victor, Pittsford, Rochester, Richmond, and Avon, and performed divine service at the town of Pennfield, Ontario county. The congregations at Le Roy and Batavia, Genesee county, and Buffalo, Niagara county, were also visited. In all of these places I preached, in most of them held confirmations, and in several administered the sacrament of the Lord's Supper.

On my return from visiting the churches at the westward, I assisted, at Philadelphia, in the consecration of the Rev. Dr. BOWEN, the Bishop elect of the Church in South-Carolina.

The following new churches have been consecrated: St. Paul's Church, Windham, Greene county; Christ Church, Ballston-Spa, Saratoga county; St. Paul's Church, Turin, Lewis county; St. Paul's Church, Waddington, St. Lawrence county; Zion Church, Onondaga, West-Hill, Onondaga county; and St. Paul's Church, Richmond, Ontario county. New churches, erecting at Paris, Oneida

county; Butternuts, Otsego county; and Binghamton, Broome county, are nearly ready for consecration.

I have held the following Ordinations:—On the 23d of October last, in Trinity Church, New-York, the Rev. *Samuel Johnston* was admitted to the Holy Order of Priests, and *David Brown* to that of Deacons. On the 17th of March last, in Christ Church, New-York, the Rev. *Charles Smyth*, of the Diocese of Connecticut, Deacon, was admitted to the Order of Priests. On the 25th of April last, in Trinity Church, New-York, *Rodney Rosseter*, of the Diocese of Connecticut, was admitted to the Order of Deacons. On the 26th of May, at Stamford, Connecticut, *Augustus Fitch*, of that Diocese, and *Leveret Bush*, of this Diocese, were admitted to the Order of Deacons. On the 26th of June, at Windham, Greene county, the Rev. *Ezekiel G. Gear*, Deacon, Missionary in Onondaga county; and on the 28th of the same month, in Christ Church, Hudson, the Rev. *Gregory T. Bedell*, Deacon, Minister of that Church, were admitted to the Order of Priests; and on the latter day, *Thomas Osborne* to that of Deacons. On the 10th of September, at Duaneburgh, the Rev. *Nathaniel F. Bruce*, M. D. Deacon, Minister of the Church in that place, was admitted to the Order of Priests; and *Intrepid Morse*, and *Charles McCabe*, to that of Deacons. On the 18th inst. in the French Church Du St. Esprit, New-York, *Alexis Peter Proal* was admitted to the Order of Deacons; and yesterday, at the opening of the Convention, *George Upfold*, M. D. *John Grigg*, jun. *James W. Eastburn*, *George B. Andrews*, of this Diocese; and *Peter G. Clark*, *Origen P. Holcomb*, and *James Keeler*, of the Diocese of Connecticut, were admitted to the same Order.

The following persons are Candidates for Orders:—*William Richmond*, *Diodatus Babcock*, *James P. Cotter*, *James Bowden*, *James P. F. Clark*, *William P. De Lancey*, *George W. Doane*, *Moses Burt*, *G. M. Robinson*, and *Eleazar Williams*. *George W. Woodruff*, a candidate for Orders,

has been regularly transferred to the Diocese of New-Jersey, and *Alonzo Potter* to Pennsylvania.

The Rev. *James Montgomery*, from the Diocese of New-Jersey, has been instituted Rector of Grace Church, in the city of New-York, vacated by the removal of the Rev. Dr. *Bowen* to the Diocese of South-Carolina; the Rev. *Henry U. Onderdonk*, M. D. Rector of St. John's Church, Canandaigua; the Rev. *Evan Malbone Johnson*, Rector of St. James's Church, Newtown, Long-Island; and the Rev. *Nathaniel F. Bruce*, M. D. Rector of Christ Church, Duaneburgh, Schenectady county. The Rev. *Samuel Johnston*, Missionary in the western parts of the state, and the Rev. *Intrepid Morse*, recently ordained Deacon, have removed, by letters dismissory from me, to the state of Ohio; as also, the Rev. *Gregory T. Bedell*, from Hudson, to Fayetteville, North-Carolina; and the Rev. *Parker Adams*, from Waterford and Lansingburgh, to the Diocese of South-Carolina. The Rev. *Samuel Nicholls* has removed from Fairfield, and resides at present in the Diocese of Connecticut; and the Rev. *Petrus S. Ten Broeck* has removed from Fishkill to the Eastern Diocese.

The following changes have also taken place in this Diocese:—The Rev. *Asahel Davis*, Deacon, has removed from New-Berlin, Chenango county, and resides at present at Geneva, where he has the charge of a school established by the Vestry of the Church in that place; and the Church at New-Berlin is now under the charge of the Rev. *Daniel Nash*. The Rev. *John M'Vickar* has been appointed Professor of Moral Philosophy and Rhetoric in Columbia College; and the Church at Hyde-Park, of which he was the Rector, is at present supplied by the Rev. *David Brown*, Deacon. The Rev. *William A. Clark*, for several years Missionary at Manlius, and parts adjacent, has removed to Buffalo. The Rev. *Amos Pardee*, from the Diocese of Massachusetts, acts as Missionary at Manlius. The Rev. *William B. Lacey*, the late Missionary at Oxford, Che-

nango county, has removed to Albany; and the Church at Oxford is now supplied by the Rev. *Leveret Bush*, Deacon. The Rev. *Amos G. Baldwin* has removed from Utica, and has charge of the congregations at Waddington and Ogdensburgh, on the St. Lawrence, and in parts adjacent. The Rev. *William H. Northrop*, Deacon, on account of ill health, has relinquished the charge of the Church at Auburn. The Rev. *Thomas C. Brownell*, late Professor in Union College, has been elected an Assistant Minister of Trinity Church, New-York.

The Rev. *Samuel Phinney* has produced to me the requisite testimonials from the Bishop of the Church in Pennsylvania, and has been chosen Rector of St. Andrew's Church, Coldenham, Orange county. The Rev. *Eli Wheeler* has resigned the Rectorship of St. John's Church, Johnstown, Montgomery county, and been chosen Assistant Minister of St. George's Church, Hempstead, Long-Island. The Rev. *Thomas Osborne*, Deacon, has removed, by letters dismissory, to South-Carolina.

The following Missionaries are employed:—The Rev. *Daniel Nash*, in Otsego and Chenango counties; the Rev. *William A. Clark*, at Buffalo, Batavia, and parts adjacent; the Rev. *Samuel Fuller*, Albany and Greene counties; the Rev. *James Thompson*, Windham, Greene county, and other places in that and Delaware county; the Rev. *Stephen Jewett*, in Hampton and Granville, Washington county; the Rev. *Alanson W. Welton*, Ontario, and adjacent counties; the Rev. *Russel Wheeler*, Butternuts and Unadilla, Otsego county, and parts adjacent; the Rev. *Ezekiel G. Gear*, Onondaga county, and parts adjacent; the Rev. *Charles W. Hamilton*, Sandy-hill, Washington county, and parts adjacent; the Rev. *Charles Seabury*, Brookhaven, Huntington, and Islip, Long-Island; the Rev. *Joshua M. Rogers*, Turin, Lewis county, and parts adjacent; the Rev. *George H. Norton*, Deacon, Seneca and Ontario counties; the Rev. *Leveret Bush*, Deacon, Oxford, Chenango county, and parts adjacent.

Under a Canon of the late General Convention, the Rev. *Thomas Y. How*, late an Assistant Minister of Trinity Church, New-York, has been suspended from the ministry. The Canon being in some respects of a doubtful tenor, I proceeded in the exercise of discipline, on this occasion, as far as I conceived the Canon fully authorised. A presentment of this gentleman, containing a most serious charge against his moral conduct has, within a few days, been made to me under the Canons of the Church in this state. I have often expressed an opinion, that if a presentment, containing that charge, should be made, it would be incumbent upon me, on conviction, to inflict the sentence of degradation from the ministry. I shall, without delay, discharge my duty in this business.

It is a subject of congratulation, that our Church has resumed the labours, which for a long period before the revolutionary war, the Society in England for Propagating the Gospel in Foreign Parts, directed to the religious instruction of the Indian tribes. Those labours were not wholly unsuccessful; for on my recent visit to the Oneidas, I saw an aged Mohawk, who, firm in the faith of the Gospel, and adorning his profession by an exemplary life, is indebted, under the Divine blessing, for his Christian principles and hopes, to the Missionaries of that venerable Society. The exertions more recently made for the conversion of the Indian tribes, have not been so successful, partly because not united with efforts to introduce among them those arts of civilization, without which the Gospel can neither be understood nor valued; but principally because religious instruction was conveyed through the imperfect medium of interpreters, by those unacquainted with their dispositions and habits, and in whom they were not disposed to place the same confidence, as in those who are connected with them by the powerful ties of language, of manners, and of kindred. The religious instructor of the Oneidas, employed by our Church, enjoys all these advantages. Being of Indian

extraction, and acquainted with their language, dispositions, and customs, and devoting himself unremittingly to their spiritual and temporal welfare, he enjoys their full confidence; while the education which he has received, has increased his qualifications as their guide in the faith and precepts of the Gospel. Mr. *Eleazar Williams*, at the earnest request of the Oneida chiefs, was licensed by me about two years since, as their Lay Reader, Catechist, and Schoolmaster. Educated in a different communion, he connected himself with our Church from conviction, and appears warmly attached to her doctrines, her apostolic ministry, and her worship. Soon after he commenced his labours among the Oneidas, the Pagan party solemnly professed the Christian faith. Mr. *Williams* repeatedly explained to them in councils which they held for this purpose, the evidences of the Divine origin of Christianity, and its doctrines, institutions, and precepts. He combated their objections, patiently answered their inquiries, and was finally, through the Divine blessing, successful in satisfying their doubts. Soon after their conversion, they appropriated, in conjunction with the old Christian party, the proceeds of the sale of some of their lands to the erection of an handsome edifice for divine worship, which will be shortly completed.

In the work of their spiritual instruction, the Book of Common Prayer, a principal part of which has been translated for their use, proves a powerful auxiliary. Its simple and affecting exhibition of the truths of redemption, is calculated to interest their hearts, while it informs their understanding, and its decent and significant rites, contribute to fix their attention in the exercises of worship. They are particularly gratified with having parts assigned them in the service, and repeat the responses with great propriety and devotion. On my visit to them, several hundred assembled for worship; those who could read were furnished with books; and they uttered the confessions of the liturgy, responded its supplications,

and chanted its hymns of praise, with a reverence and fervour, which powerfully interested the feelings of those who witnessed the solemnity. They listened to my Address to them, interpreted by Mr. *Williams*, with so much solicitous attention; they received the laying on of hands with such grateful humility; and participated of the symbols of their Saviour's love with such tears of penitential devotion, that the impression which the scene made on my mind will never be effaced. Nor was this the excitement of the moment, or the ebullition of enthusiasm. The eighty-nine who were confirmed, had been well instructed by Mr. *Williams*; and none were permitted to approach the communion, whose lives did not correspond with their Christian professions. The numbers of those who assembled for worship, and partook of the ordinances, would have been greater, but from the absence of many of them at an Indian council at Buffalo.

I have admitted Mr. *Williams* as a Candidate for Orders, on the recommendation of the Standing Committee; and look forward to his increased influence and usefulness, should he be invested with the office of the ministry.

There is a prospect of his having, some time hence, a powerful auxiliary in a young Indian, the son of the head warrior of the Onondagas, who was killed at the battle of Chippewa, and who, amiable and pious in his dispositions, and sprightly and vigorous in his intellectual powers, is earnestly desirous of receiving an education to prepare him for the ministry among his countrymen. I trust that means will be devised for accomplishing his wishes. We ought never to forget, that the salvation of the Gospel is designed for all the human race; and that the same mercy which applies comfort to our wounded consciences, the same grace which purifies and soothes our corrupt and troubled hearts, and the same hope of immortality which fills us with peace and joy, can exert their benign and celestial influence on the humble Indian.

In my visitation of the Diocese, I

found abundant evidence of the zeal and fidelity of the Clergy, generally, and particularly of those whose labours as Missionaries, have been so much blessed in the extension of the kingdom of the Redeemer. Nor was I less gratified with the many honourable testimonials afforded of the solicitude of the Laity of our Church, in the new settlements, to enjoy her ministrations, evidenced by their large contributions for the erection of churches, and the support of the Clergy. Both these objects, in many places, are accomplished, principally by a few individuals. In every instance where new churches have been consecrated, the contributions of individuals afforded the strongest evidence of their liberality and zeal.

In reference to the affairs of the Diocese, I ought to mention, with high commendation, the pious zeal of the New-York Protestant Episcopal Missionary Society, constituted in aid of the "Committee for Propagating the Gospel," charged with the business of missions. But for the meritorious exertions of the members of that institution, we should have been unable to have paid the low salaries of our Missionaries. This Society has contributed for this purpose, for the past year, about 800 dollars.

Eminent good has been done by the Bible and Common Prayer Book Societies. The circulation of the Prayer Book among those unacquainted with it, has almost invariably tended to soften, if not to remove prejudices, and, in many instances, to produce a warm attachment to it. In one place, a well organized and respectable Episcopal congregation subsists, where a year since there was not an Episcopal family; and many of the persons who compose it, owe either their first serious impressions, or the confirmation of their pious principles and hopes, to the perusal of the Prayer Book with which they had been unacquainted, and which was put into their hands.

But while my recent visitation of the Diocese afforded me many subjects of gratification, emotions of a different nature were frequently excited.

I often heard earnest calls for the ministry and worship of our Church, which could not be gratified. And I saw fields ripe for the harvest, which were reaped by others, from our want of labourers to enter on the work. The indispensable importance of a Theological Seminary, and of provision for Missionaries, more forcibly than ever impressed my mind. We now lose many young men of talents and piety, from our want of the means of aiding them in their preparation for the ministry. And even if the number of those who enter the ministry of our Church; were not, as they are, greatly inadequate to supply all the situations where their labours might be profitably exerted, a Theological Institution would be necessary, as the best and the only effectual means of furnishing our Candidates for Orders with those acquirements which will enable them forcibly, eloquently, and successfully to explain, defend, and inculcate the truths of religion. Prosperous in many respects, as is our Church in this Diocese, her prosperity would have been ten-fold greater, if we had enjoyed adequate means of Theological education, and of Missionary support. To these objects then, my brethren of the Clergy and Laity, let me direct your zealous efforts, and beseech you unceasingly to direct the efforts of all over whom you may have any influence. Your Church *needs* all your affection, all your zeal, and all your pecuniary means; and she *deserves* them all. In promoting the extension of this pure branch of the Church of the Redeemer, you will best advance the glory of God in the salvation of men; and, faithful to the lessons of evangelical truth which our Church inculcates, you will save your own souls, while you contribute your part in the most exalted work of benevolence, the salvation of the souls of your fellow-men.*

JOHN HENRY HOBART.

New-York, October 21, 1818.

* In this Address, the names of John V. E. Thorne, Frederick Tiffany, and William B. Thomas, should be inserted among the Candidates for Orders.

The Second Annual Report of the New-York Protestant Episcopal Missionary Society, instituted to assist the Authority of the Church in the Support of Missionaries, presented at the Anniversary Meeting, held in Trinity Church, December 1, 1818.

THIS day being the Second Anniversary of the New-York Protestant Episcopal Missionary Society, pursuant to notice, the Society convened in Trinity Church; the Right Rev. Bishop Hobart in the chair, George R. A. Ricketts was appointed Secretary.

The Annual Report being read by Mr. Floyd Smith, the following *Resolutions*, presented by the Rev. Mr. Lyell, seconded by the Rev. Mr. Onderdopk, were unanimously adopted:

Resolved, That this Society has heard, with much satisfaction, the very interesting Report of the Board of Managers, just read, and that the said Report be accepted.

Resolved, That the Board of Managers be requested to publish their Report, the proceedings of this meeting, and any other documents of this Society, in such mode as they may deem proper.

Resolved, That the thanks of the Society be presented to the Board of Managers for the faithful discharge of the trust assigned them.

Resolved, That the thanks of the Society be presented to the Ladies of Christ Church and Grace Church, whose exertions and donations are noticed in the Report.

Resolved, That the suggestions in the Report, relative to the organization of Auxiliary Societies in the different Parishes in this Diocese, meets with the warm approbation of the meeting, who hereby express their earnest wish that such Societies may be generally established, and that the Board of Managers be requested to adopt measures to carry the same into effect.

Resolved, That this Society earnestly solicit the increased patronage of the friends of religion and the Church,

and humbly implore the blessing of Almighty God as alone sufficient to give success to their efforts.

The following gentlemen were elected the Board of Managers for the ensuing year:

Right Rev. Bishop Hobart, *President*,
ex officio.

Dr. John Watts, jun. *1st Vice-Pres.*

Dr. Gerardus A. Cooper, *2d Vice-President.*

Luther Bradish, *3d Vice-President.*

Don Alonzo Cushman, *Treasurer.*

Floyd Smith, *Corresponding Sec'y.*

J. Smyth Rogers, *Recording Sec'y.*

Henry M'Farlan, George R. A. Ricketts, David R. Lambert, Thomas N. Stanford, Cornelius R. Duffie, Lewis Loutrell, Warmaldus Cooper, William Onderdonk, jun. Charles Keeler, Edward M'Vickar, James M. Hoyt, George Belden.

REPORT.

THE Board of Directors of the "New-York Protestant Episcopal Missionary Society" gratefully acknowledge, that it is by the merciful Providence of Almighty God they are again permitted to assemble with their Brethren of the Society, for the purpose of presenting their SECOND ANNUAL REPORT. From the limited and simple operations of the Society our Annual Report will comprise little else than the notice of a few prominent facts, accompanied by such reflections and remarks as seem naturally to arise out of their consideration.

During the past year nearly nine hundred dollars have been received into the Treasury, and the sum of seven hundred and fifty dollars has been paid to the Bishop and Committee, who, by the Canons of the Church, have the management of Missionary concerns. The current expenses of the year have amounted to forty dollars and sixty-one cents, leaving a balance in the Treasury of one hundred and sixty-seven dollars and seventeen cents. The sum of about two hundred dollars, in annual subscriptions, remains to be collected, for which purpose a suitable collector has been

appointed. It is with feelings of gratitude and pleasure we record the facts, that upwards of one hundred dollars were procured and added to the funds by the assiduous and pious efforts of a female member of GRACE CHURCH; and that a donation of fifty dollars has been made by an association of Ladies, members of CHRIST CHURCH in this city, being a large proportion of an unappropriated balance of funds raised during the last winter for the laudable purpose of administering relief to the necessitous and destitute: and as a further evidence of the high importance they attach to the duty of also administering relief to the necessities of those who are spiritually destitute, they have added an article to their constitution, providing, that the balance that may remain in their Treasury at the close of each inclement season, shall be paid over to the Treasurer of this Society, for its use and benefit. It is devoutly to be hoped that such generous and efficient, but unostentatious examples of pious care for the best good of our perishing fellow men, will be extensively followed, and bountifully rewarded.

The valuable service that has been rendered by a few meritorious females, has suggested the idea of forming parochial female as well as male Missionary Associations, auxiliary to this Society, in the several parishes of this Diocese. It is believed that associations of this kind, conducted with energy and spirit, would be eminently successful in the augmentation of the general Missionary Fund. This plan is suggested in the ardent hope that the ladies of the respective parishes in this city, and generally throughout the Diocese, will give the subject that deliberate consideration which the high importance of the objects to be attained so seriously demand. A variety of causes, such as removal from town, removal by death, occasional erasures of names from the subscription list, &c. have operated to diminish the number of our Annual Subscribers. This was to be expected: zeal, however warm at first, will become cold, unless cherished and sustained by an habitual recollec-

tion of the necessity of its exercise. The Board feel gratified in being able to say, that they have paid nearly as much into the general Missionary Fund this as was paid in the last year. Four of the Missionaries employed by the Ecclesiastical authority of our Church have been aided by the funds of this Society. The terms in which our services have been acknowledged by that authority, strongly evince the value of this institution, and afford additional motives for perseverance in the good work which we have begun. The Address of the Right Rev. Bishop of this Diocese to the last Annual Convention, together with the Reports of the Missionaries generally, as they appear in the Journals of that Body, furnish a most interesting and decisive evidence of their zeal and fidelity in the discharge of their sacred and arduous duties, and that the dew of God's blessing has descended upon their labours in a pre-eminent degree. Here, perhaps, it may not be improper for the Board of Directors to express the concern they feel at beholding the apathy and indifference manifested by too many of their Episcopal Brethren, in relation to the interests of this association. Our Bible and Prayer Book Associations have deservedly received a munificent share of Episcopal patronage; but it is feared that too many make that patronage an excuse for not contributing to the funds of a Society confessedly of the highest importance in the present rapidly increasing state of our Church. It is fair to presume that our Episcopal Brethren are not generally acquainted with the very important fact, that it has been, in many cases, deemed inexpedient to organize new congregations, notwithstanding the earnest wishes of a large body of respectable citizens in the northern and western parts of this Diocese, who are extremely solicitous for the permanent establishment of the worship and ordinances of the Church among them, because of the entire inadequacy of the Missionary Fund to support an additional number of Missionaries.

Here, then, Brethren of the Epis-

copal Church, is a powerful, an affecting, and, we hope, an irresistible appeal to your pious liberality—your amiable, benevolent, and Christian feelings. Living as you do in the plenitude of both temporal and spiritual blessings—enjoying, as you do, the comfort and happiness to be derived from a regular and devout attendance upon the services and ordinances of the Church, can you refuse to manifest your gratitude to the Author and Dispenser of these inestimable privileges and blessings, by turning a deaf ear to the earnest and affecting entreaties for help of your scattered and destitute brethren? Can you refuse to display one of the distinguishing virtues of the Christian, “Love to the Brethren,” and of the *sincerity* of your faith in the merits of the Saviour of the world, and the purity of your moral and philanthropic feelings, by an unfeeling, un pitying answer? Brethren, we hope better things of you. We would not question your piety—your liberality—your active benevolence; we have too often witnessed their display and their salutary effects, to doubt, for a moment, that an appeal so imperious in its nature, so important to the best interests of our Church, and the happiness of our fellow Episcopalians, will be promptly and munificently answered. That you will aid the funds of this Society by your contributions—your personal influence and efforts. Let none say that their exertions in particular are unnecessary—that there are others whose efforts will be more efficient, and whose personal influence can be more successfully exerted. This frigid and indifferent language—this apathy of feeling—this willingness to transfer to *others* the performance of duties that appropriately belong to each and every individual, are fearful indications of the declension of piety in the soul, are unworthy of the Christian name and character, and will ultimately destroy the energy and usefulness of every institution essentially dependent for its success upon united, active, and persevering individual exertion. Let it then be remembered by every person in our communion,

whose heart has been warmed and expanded by the renovating influence of the *Holy Spirit*, and who hopes to join in the praises of the Church Triumphant, that nothing but absolute inability can absolve him from the obvious duty of administering relief to the spiritual wants of those who so earnestly desire to be partakers in the same glorious and animating hope. Let it be remembered, that to plead the entire occupancy of our time and attention by the engagements of business or pleasure, as an excuse for the neglect of a duty so imperious, will not avail us in the great and terrible day of retribution, when called upon by our Saviour and Judge to render an account of our stewardship.

Brethren of the Society, in surrendering into your hands the important trust which you committed to our care, we would invite you to join with us in offering the homage of our gratitude to him whose cause we have served, for that measure of success that has crowned our efforts during the past year. We would implore his blessing upon you for your “work of faith, and labour of love;” and would earnestly entreat you not to remit your exertions, to extend the usefulness of the institution to which you belong.

All of which is respectfully submitted.

FLOYD SMITH,
Corresponding Secretary.

*Considerations on the Life and Death
of St. John the Baptist.*

BY BISHOP HORNE.

(Continued from page 335.)

SECTION II.

*Considerations on the Hymn of
Zacharias.*

AMONG the alterations in nature which notify the return of spring, no one is more pleasing, than the exchange of a long and melancholy silence, for that melody which then resoundeth on every side of us in the woods and fields. Solomon hath not forgotten this circumstance, in his short but lovely description of that delightful season: “Lo, the winter is past, the rain is over and gone, the

flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land.* The advent of Messiah was announced, in a similar manner, to the church; and we may say of it, in the words of the Roman poet, which, like those of Caiaphas, contained much more than he was aware of who uttered them,

Aspice, venturo latentur ut omnia saclo!
For now, the blessed virgin "magnifieth the Lord, and her spirit rejoiceth in God her Saviour:" the father of the Baptist "blesseth the Lord God of Israel, for having visited and redeemed his people:" the angels themselves descend in full choir, to perform an anthem in honour of their Lord and ours: and old Simeon closeth all with his affecting farewell to the world: "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." Thus did all "break forth into joy, and sing together, because the Lord had comforted his people, and redeemed Jerusalem;" because the Sun of Righteousness, by his visitation of the earth, was putting a period to a dreary winter, and introducing, in its stead, a new and more glorious spring. And as spring is the *morning* of the year, Cowley's address to the material light, which is but a faint copy, may be applied to the great original himself:

When thou lift'st up thy radiant head
Out of the morning's purple bed,
The choir of birds about thee play,
And all the joyful world salutes the rising day.

The hymn which we are at present to consider, is that of Zacharias. The occasion on which it was indited, was the birth of St. John: the subject is the covenant of grace in Christ Jesus: the language is that of the Old Testament, old terms being transferred to new things: the speaker is a priest and a prophet, "full of the Holy Ghost."

During a tedious interval of silence, Zacharias had beheld the accomplishment of the divine promise to himself; and he knew, likewise, that the

Saviour of mankind would soon be born of his relation, the virgin Mary. We may judge, therefore, what pain and grief he felt, while restrained from uttering that "good matter" of which his heart was so full, that when at length God saw fit to remove the mound, it burst forth at once in an impetuous and irresistible torrent of thanksgiving;

1. *Blessed be the Lord God of Israel; for he hath visited and redeemed his people.**

It was no new thing for "the God of Israel" to "visit and redeem his people." He had often done it when they were in affliction and captivity. But *so* to visit and redeem, was not all that he intended to do for his chosen. Through things temporal he was desirous that they should look at things eternal, and carry on their views from a bodily to a spiritual redemption, in which all his counsels terminated; a redemption to be effected by his visiting mankind, dwelling among them in a tabernacle of flesh, and in that tabernacle offering up the true propitiatory sacrifice; a redemption that should extend to Gentles as well as Jews, and of both make one people, a new Israel, of which he should be the Lord God for evermore. How gracious this visitation! How astonishing this redemption! "Blessed be the Lord God of Israel; for he hath visited and redeemed his people."

2. *And hath raised up an horn of salvation for us in the house of his servant David.*

In the Old Testament, we read continually of saviours and deliverers "raised up" by God, to rescue his people, from time to time, out of the hands of their oppressors. But of them we may say, as the apostle does of the Levitical priests, "They were not suffered to continue, by reason of death."† And, therefore, we may argue in one case, as he doth in the other, that no one of them could be the true Saviour of Israel, the subject of the promises. Neither

* Cant. ii. 11.

* Luke i. 68, &c.

† Heb. vii. 23.

Moses, who brought them out of Egypt, nor Joshua, who settled them in Canaan, was "He that should come," but they were still to "look for another;" and so on, through the whole calendar of temporal saviours, who, like the legal ministers, "served only," by their wars and victories, "to the example and shadow of heavenly things." "The body," or substance, in either instance, "was of Christ." For he who arose "a Priest for ever," arose also "a King immortal;" a mighty Horn, or Power, of salvation; a Moses, to deliver us from this present evil world; a Joshua, to put us in possession of the heavenly Canaan; in short, every thing, to fill up every prefigurative character. This mighty Saviour, this omnipotent King of Israel, God raised up "in the house of his servant David," as he had promised, "that of the fruit of his body, according to the flesh, he would raise up Christ to sit on his throne."* And to this agree the words of the angel, at the annunciation: The Lord God shall give unto him the throne of his father David; and he shall reign for ever and ever over the house of Jacob; and of his kingdom there shall be no end.†

3. *As he promised by the mouth of his holy prophets, which have been since the world began—*

In a matter of so great consequence as man's redemption God left not the world without information, from the beginning: so that wherever we find ignorance, it must be charged to the account of man, as having rejected, and not to that of his Maker, as having denied the necessary means of instruction. We see the Christian church now supported in her belief of Messiah's second advent, on which all her hopes are fixed, by the discourses of the apostles, as the ancient church was supported in her belief of his first advent by the discourses of the prophets. There is no more difficulty in one case than in the other. The ancients lived in faith, and so do we. They died in faith, "not having re-

ceived the promises," and so must we: for though some promises are fulfilled, yet others are not, nor can be, in this world. Our knowledge is not the less certain, nor our faith, built upon it, the less firm, because we have not exact and adequate notions of the manner of Christ's coming, the circumstances of the last judgment, and the glory that is to follow. The facts are sufficiently predicted; for an idea of the mode we must be contented to wait till faith shall give place to sight. And let the same observation be applied to the Patriarchs and Israelites.

4. *—That we should be saved from our enemies, and from the hand of all that hate us.*

The enemies and the salvation, here intended by Zacharias, are, without doubt, spiritual. Such a salvation, therefore, from such enemies, God "promised by the mouth of his holy prophets, which have been since the world began." When he saved his people of old from their enemies, and from the hand of all that hated them, his mercy, so displayed, was a figure for the time then present, a pledge and earnest of eternal redemption; as if he had said, "Ye shall see greater things than these." And the psalms formerly composed to celebrate the deliverance of Israel from Egyptian and Babylonian captivities, are now used, by the church Christian, to praise God for salvation from sin, death, and Satan: they are sung NEW in the kingdom of Messiah. "Old things are passed away, behold all things are become new:" legal figures are vanished, and the terms employed to describe them are transferred to evangelical truths. When the prophets composed psalms on occasion of temporal deliverances, they looked forward to a future spiritual salvation; as Zacharias, in his hymn, the subject of which is a spiritual salvation, looks back, and has a reference to past temporal deliverances.

5. *To perform the mercy promised to our fathers, and to remember his holy covenant—*

The "mercy promised to our fathers" was, therefore, a spiritual mer-

* Psal. cxxxii. 11. Acts ii. 30.

† Luke i. 32.

cy; and the "covenant" made with them was a Gospel covenant; for otherwise, God could not be said, by raising up Christ, to have "performed that mercy," and "remembered that covenant." Accordingly, we are elsewhere told, "the Gospel was preached to Abraham;"* and the covenant made with him is styled, "the covenant of God in Christ."† The Gospel, then, was prior to the law, and was the patrimony of all the children of Abraham. "The law, which was four hundred and thirty years after," whatever might be its intention, could not dispossess them of this their inheritance; it could not "disannul the covenant, and make the promise of none effect." But if, on the contrary, it was designed to keep up, and further the knowledge of them; if it was a standing prophecy; if it was "a schoolmaster" by its elements training up and conducting its scholars "to Christ;" then certainly nothing was wanting on the part of God. The Jews minded earthly things; but to infer from thence, that they were never taught the knowledge of things heavenly, would be a method of arguing too hazardous to be ventured upon: since, from the behaviour of many who profess the Christian religion, it might as fairly be concluded, that *their* Master promised nothing but "loaves and fishes." Israelites might set their hearts too much on "fields and vineyards," forgetting or neglecting better things, as men are apt to do who are blessed with prosperity in this present world. But when they did so, they did wrong: prophets were sent to reprove the error, and judgments to convince them, that Canaan was not the end of the "covenant," nor a plentiful harvest "the mercy promised."

6. *The oath which he sware to our forefather Abraham—*

The amazing condescension of God, in vouchsafing, for man's satisfaction and assurance, to confirm his promise by an oath, is finely touched upon in the Epistle to the Hebrews. "When

God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, surely, blessing I will bless thee, and multiplying I will multiply thee—For men verily swear by a greater, and an oath for confirmation is to them an end of all strife. Wherein God, willing to show to the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us."* O the goodness of God, who hath given his creatures the assurance of an oath! O the infidelity of his creatures, who distrust that assurance!

7. — *That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear,*

8. *In holiness and righteousness before him, all the days of our life.*

The promise, made with an oath to Abraham, was made, after the intentional sacrifice of Isaac, in the following terms: "By myself have I sworn—that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed."† The objects of the blessing here promised are the faithful children of Abraham, whether Jews or Gentiles; the "seed," in whom they are blessed, is Christ; the manner in which he obtains the blessing, is by "possessing the gate of his enemies," that is, by subduing them, and seizing their strong holds; the blessing itself consisteth in a redemption from bondage under those enemies, and an admission into the service of God. Such is the substance and intention of the promise made with an oath to Abraham, as explained by Zacharias and fulfilled under the Gospel. In the mean time, between the promise and its accomplishment it pleased God to interpose

* Gal. iii. 8.

† Ibid. 17.

* Heb. vi. 13.

† Gen. xxii. 16.

a dispensation, which exhibited a visible representation of this great and important transaction in the case of the children of Israel, or the posterity of Abraham according to the flesh, who, after having been long detained in cruel bondage by Pharaoh and the Egyptians, were "delivered out of the hands of their enemies;" and delivered for this purpose, that they might serve God with a prefigurative service, calculated to last "till the seed should come to whom the promise was made." For thus Jehovah saith to Moses, "When thou hast brought forth the people out of Egypt, they shall *serve God* upon this mountain."* So that when, at the transfiguration of our Lord upon mount Tabor, Moses discoursed with him on the subject of "his decease," or, as it is in the original, his *exodus*, which he should accomplish at Jerusalem," may we not imagine to ourselves the deliverer of Israel addressing the world's Redeemer in some such words as these—By my hand the Lord God of Israel did once vouchsafe to bring forth his people from the afflicting bondage of Egypt; but thou shalt turn the multitude of the Gentiles from the power of Satan to God. I saw the Lord make a path through the waters for his redeemed to pass over; but thou shalt find a more wonderful way through the waves of death; and though the floods shall compass thee about, yet shall thy life be brought up from corruption. I beheld the chariots of Pharaoh and the mighty host of Egypt plunging in the deep, when the morning appeared; but thou shalt triumph over principalities and powers, and see them overwhelmed in the lake of fire. I led my people through the wilderness, and gave them a law which had "the shadow of good things to come;" but thou shalt conduct thine through the world, and teach them to "worship in spirit and in truth." I went before Israel to the borders of the promised land; but thou art the true shepherd of souls, and they who follow thee shall "pass from death unto life."

Zacharias concludes his divine song with an apostrophe to the infant Baptist, as one who was designed by Providence to be the precursor of such a Saviour, and the publisher of such salvation.

9. *And thou, child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord, to prepare his ways;*

10. *To give knowledge of salvation unto his people for the remission of their sins—*

"The law *prophesied* until John," who succeeded it in its office of pointing out the Messiah, and spake the language of its institutions, when he said, "Behold the Lamb of God, which taketh away the sin of the world." "Remission of sins" is the doctrine in which the Christian religion justly glorieth, as that most necessary and fundamental point, in which every other religion fails. The Heathen confesseth himself to be in the dark; he guesseth only what is the will of God, whom he knoweth not. He hath not strength to perform what he imagineth to be such; and he understandeth not the meaning of the sacrifices and lustrations derived to him by tradition. The blood of bulls and goats cannot wash away the sins of the Jew; and his oblations, since the truth is come, which they were intended to prefigure, are preposterous, and impious. The Mahometan hath no evidence for the mission of his prophet, no argument for his religion but the sword, and no heaven but sense. The doctrine of "salvation by the remission of sins," through faith in a Redeemer, was, from the beginning, the sum and substance of true religion, which subsisted in promise, prophecy, and figure, till John preached their accomplishment in the person of Jesus. Paganism was a corruption of it, before that time, as Mahometism hath been since; and modern Judaism is an apostasy from it. And shall we go away and forsake our Redeemer? To whom can we go? He hath the words of eternal life: he only can give "salvation by the remission of sins." It is this reli-

* Exod. iii. 12.

gion which enlightens the understanding with true knowledge, and warms the heart with true charity: it is this which alone brings confidence, and comfort, and joy, and bids fear and despondency fly away: it is this which raises the soul, as it were, from the dead, puts new vigour into all her powers and faculties, and animates her to duty, by the powerful motives it suggesteth: it is this which is a counterbalance to the temptations of sense, by the promises made to our faith; which supports the infirmity of nature by the glorious objects proposed to our hope; and which triumphs over the opposition of the world, by the love of God shed abroad in our hearts; it procures us the only solid happiness there is in this world, and opens a way to the felicities of the next: it holds him out to us, who is our "shield" on earth, and will be our "exceeding great reward" in heaven; who "guides us with his counsel, and will, after that, receive us to glory—Whom have we in heaven, O Lord, but thee; and there is none upon earth we can desire in comparison with thee!"*

11. — *Through the tender mercy of our God; whereby the day-spring from on high hath visited us,*

12. *To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.*

St. John was the morning-star, that preceded the Sun of Righteousness at his rising; an event, the glory of which is due to "the tender mercy of our God;" since towards the production of it man could do no more than he can do towards causing the natural sun to rise upon the earth. The blessed effects of the day-spring which then dawned from on high, and gradually increased more and more unto the perfect day, were—the dispersion of ignorance, which is the darkness of the intellectual world; the awakening of men from sin, which is the sleep of the soul; and the conversion and direction of their hearts and inclina-

tions into "the way of peace," that is, of reconciliation to God by the blood of Christ, to themselves by the answer of a conscience cleansed from sin, and to one another by mutual love. "Happy is the people that is in such a case; yea, happy is the people, whose God is the Lord. They are the children of the light and of the day. Their sun shall no more go down, neither shall their moon withdraw itself; for the Lord shall be unto them an everlasting light, and the days of their mourning shall be ended."

T. & J. Swords have just published, "*Swords's Pocket Almanack, and Christian Calendar, for the year of our Lord 1819; being the third after Leap Year. Containing the rising, setting, and eclipses of the Sun and Moon, the time of High Water, &c.*" Also Observations on the Observance of Sundays—Explanations of the Festivals and Fasts of the Church—Succession of American Bishops—List of the Clergy of the Protestant Episcopal Church in the United States—Standing Committees—Time of Conventional Meetings—Religious Societies attached to the Episcopal Church in the United States—Scientific, Literary, and Benevolent Institutions—Officers of the Government of the United States—Ministers Plenipotentiary from the United States to Foreign Powers—Ministerial Appointments from Foreign Powers to the United States—Officers of the Government of the State of New-York—Common Council of the City of New-York—Courts in the State of New-York—Clerks of the Supreme Court—Mayor's Court—Rates of Postage—Times of arrival and closing of the Mails, &c. &c. &c.

T. & J. Swords have now ready for delivery, at their Book-store, No. 150 Pearl-street, New-York, a NEW STEREOTYPE EDITION of the BOOK OF COMMON PRAYER, which they will furnish to societies and individuals, for gratuitous distribution, at 30 cents per copy, and at 37 1-2 cents at retail. They have also a new stereotype edition on a large type, which will be furnished for gratuitous distribution, and at retail, at very reduced prices.

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* Psal. lxxiii. 24.